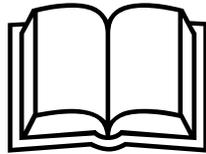


searched the Scriptures to grade his message and neither should any preacher today be offended to have his message examined by the standard of the New Testament (I John 4:1; I Peter 4:11; 2 John 9-11). My prayer is that God will bless us in our searching of the text of the New Testament (the law we are to be judged by on that great day of judgment, cf. John 12:48) and that God may receive the glory in all things. ■



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DEDICATION

The author would like to make special mention of **Matthew** and **Evelyn Ryan**, a great Christian couple, who sacrificially served as house parents for 10 orphan girls and whose dedication and service to the homeless extended beyond the same.

Published in April 1996

The reader will note the © symbol on the author's charts (1-6). This is the *second* publishing of the main part of this discussion. However, this is the first time the author has had control of publication. The original aim was that of protection from alteration (and therefore *misunderstanding*) of the record (e.g. through mishap—which we are happy to report did not take place).

In those charts where artwork is evident (e.g. #5 & #6 and those on pgs. 74-75) the reader is requested to call 615-432-6984 or write for *permission* to duplicate for use in public teaching settings and an effort should be made to duplicate with name of author intact. Credit is given to *Microsoft Corp.* for use of popular clipart for adaptation.

Having obtained a copy of the most recent “**Statement of Ownership Management and Circulation**” which reveals the average number of copies distributed per month, I believe this number of readers would be greater than the attendance of one oral debate.

Also, for those brethren who do not subscribe to *The Preceptor Magazine*, this small book of 80 pages publishes the current discussion for such an audience. I seriously doubt that *faithful* brethren subscribe to *The Preceptor*, with the exception of a few preachers who simply desire to keep abreast of present error being taught on these issues that divide us (of course, university libraries may receive the magazine as a matter of policy).

BENEFIT OF DEBATING

Alexander Campbell, a great restoration preacher, once stated that “*A week’s debating is worth a year’s preaching.*” When one can hear or read of his own theological position being tested by the purifying fire of God’s Word, he can truly benefit in his study of divine revelation (I Thessalonians 5:21). This is to be done for the purpose of preparing the soul for eternity.

Let us determine that we shall be as the Bereans who were noble in the sight of God in that they 1) Received the Word with all readiness of mind and, 2) Searched the Scriptures daily to see if what Paul taught was true (cf. Acts 17:10-11). I don’t see that Paul was offended when men

I have a problem with any brethren, who for conscience sake (or any other reason), choose to hoard the Lord's money from God's appointed purposes. I have a problem with any brethren, who for conscience sake (or any other reason), choose to **assign to apostasy (and to hell)** brethren who advocate that the Bible authorizes the Lord's treasury may be used benevolently toward sinners. In this case the fact must be pointed out that the conscience alone is not a safe guide. **Saul had a good conscience while persecuting the Lord's church.** This was because his conscience had not been properly educated by the gospel (Acts 9:1; Acts 23:1).

**A FINAL WORD —
ORAL DEBATE DESIRED?**

My opponent kindly suggested in a note dated Friday, August 25, 1995 that he would be happy to put me in touch with several brethren who have studied these issues in much detail and have even debated them in the past. He further suggested one of these men might even be willing to arrange an oral debate with me as well. I understand his desire to involve me in an oral debate with one of his more experienced brethren (*note to reader: never having met brother Wayne S. Walker personally nor have I even heard his voice by phone, I did not know but what **he** was one of their camp's more experienced debaters*), but for now (as far as reaching those of Walker's persuasion) I'll content myself with the work completed as published in *The Preceptor*.

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About The Author

It has been my privilege to know Gary Grizzell and his faithful wife, Lois, for over a decade. He is a young man whose faith has been tested on more than one occasion and like Job has remained steadfast. Gary is a veteran of spiritual conflict who understands the price for earnestly contending for the faith.

As the United States of America was subject to two great wars simultaneously in Europe and the South Pacific, so must faithful soldiers of the cross today oppose those who loose where God has bound and those who bind where God has not bound. Liberalism must be checked while at the same time antiism must not be embraced.

Those who have been engaged in battle appreciate the value and essentiality of thorough preparation and training and brother Grizzell has learned this lesson well. Those who will read this debate with an open mind and with a desire to embrace the truth will conclude that brother Grizzell has allowed the truth to triumph.

This debate was conducted without rancor on the part of both participants, for which they are to be commended. It therefore affords an opportunity for the honest seeker for the truth to consider the real issues without being prejudiced by unrelated matters.

The *PRECEPTOR* is to be commended for publishing this written debate. It is my hope and prayer that honest brethren who love God and respect the authority of the the Scriptures will join hands to fight the real enemy, liberalism. Gary Grizzell in his concluding remarks has suggested a basis by which this may be realized.

Lloyd E. Gale, Jr.
November 10, 1995

(Lloyd Gale is elder-preacher with the Powell Grove Church of Christ, Lebanon, TN. As of March 1996 Gale and Grizzell labor as co-workers in preaching the gospel through The Word Of Truth radio broadcast — Lebanon, TN). The Word Of Truth program is a work of the Powell Grove Church of Christ.

SUMMARY

argument offered but a refining of the old arguments.” *In other words, he publicly stated his belief that the reader of the debate would agree with him that Walker’s arguments overcame Grizzell’s arguments.* But, it is the author’s contention that such an admission by the editor’s writer (my opponent) is relevant and a blunder. While I am not seeking to unnecessarily embarrass anyone, **the truth of the gospel must be paramount** (Galatians 2:14; 4:16). I feel certain that my opponent’s comment, “I do not consider myself a debater,” will not be read in *The Preceptor* magazine and for two reasons: {1} The editor never agreed to publish all correspondence (which I accept), and {2} It would be embarrassing to the editor to have published all correspondence in this matter.

UNSCRIPTURAL BINDING

I (and all faithful members of the church) have no problem with brethren who *for conscience sake* choose not to eat fellowship meals in their meeting houses. However, I do have a problem with brethren who *bind* where God hasn't bound and **assign to hell** brethren who choose to have fellowship meals by supplying their own food.

I have no problem with brethren who *for conscience sake* choose not to send money from the church treasury to a scripturally organized orphan home (but choose to do it individually), *provided* the same brethren do not bind where God has not bound by **assigning to hell** those brethren who do choose to send church funds to the same.

REPRODUCTION OF LETTERS

If it be argued that this record of the discussion between Walker and myself should not have included any reproduction of letters other than those containing argumentation as in the *Preceptor*, I offer the following observation. Any desire to **suppress** as a part of the discussion such correspondence fails to allow for the following considerations: 1) *I* have never requested that all *my* behind the scenes letters to either Walker or Brown be suppressed from publication. 2) I will never request such since I have absolutely nothing to hide. 3) There may be valuable insight gained by viewing the background correspondence prior to or following any debate (see **The Story Of The Fort Worth Norris-Wallace Debate**, which is a documentary record of the facts concerning the Norris-Wallace debate held in Fort Worth, Texas, November, 1934). 4) The correspondence between the author and the editor reveals that the author found the need to *protest* an attempt of initial improper publishing of the discussion. Though there was a change of heart on this as the foregoing correspondence reveals, this could be perceived to be somewhat embarrassing to the editor. 5) The correspondence between the author and Walker reveals that the opponent (Walker) made the observation (admission?) that, "I do not consider myself a debater" (Walker's note to Grizzell dated, Friday, August 25, 1995). This statement surely has *some* bearing upon whether or not the reader of the debate should respond as the editor of *The Preceptor* suggested in his editorial when he suggested the reader "will come to the same conclusion I have, that there is no new

Author's Preface

This book basically consists of written correspondence between two preachers of the Church of Christ. **Gary L. Grizzell** preaches for the **Alexandria Church of Christ** in Alexandria, Tennessee and **Wayne S. Walker** preaches for the **Haynes Street Church of Christ** in Dayton, Ohio. This exchange (minus certain statements and behind the scenes letters) was first published in the October/1995 issue of *The Preceptor*, a 45 year old (this year), monthly religious periodical out of Beaumont, Texas. As the editor, brother **Danny Brown**, stated in his EDITORIAL section:

"The exchange of letters printed in this issue came about as a result of an article "Church vs. Individual" by Wayne Walker printed in the February issue of the *Preceptor*. Bro. Grizzell happened to see the article though he is not a subscriber to the magazine and wrote a brief reply in a letter to bro. Walker and sent me a copy. I asked bro. Walker if he would reply and that I would print bro. Grizzell's letter and his reply. When I informed bro. Grizzell of this he replied that bro. Walker had asked him several questions in the reply and that he planned to answer bro. Walker. As a result I delayed publishing the letters giving bro. Grizzell and bro. Walker time to make additional remarks on the issues raised. The result is this issue of the magazine."

The fact that this negotiated, written discussion took place **in the interest of truth** is agreed upon by both sides. My good friend, brother **Lloyd Gale**, in his "About The Author" section makes reference to this fact. Also, the editor of *The Preceptor* wrote:

"Let me take this opportunity to commend both bro. Walker and bro. Grizzell for their appeal to Scripture and not to personalities in these letters. Both men indicated to me that they believed that the Bible is our only source of faith and practice."

The primary reason for the production of this small volume is to make the written discussion available to those who are not subscribers to *The Preceptor*. If even one soul is enlightened in Biblical teaching the effort will have been worth it to this author. May God bless you as you read **UNSCRIPTURAL BINDING**.

Gary L. Grizzell — April 1996



This chart illustrates how the Lord's church is hindered and held back from preaching the gospel to the whole world by devices of Satan (2 Cor. 2:11).

among churches of Christ. It is usually raised on the context of determining there is scriptural authority for the church to engage in certain activities which members as individuals may do. Some examples are giving benevolence to non-members, eating social meals together, or sending donations to charitable institutions. Human denominations have been doing these things for years and now many churches of Christ are participating in them, too.

In an attempt to justify the church as a collective unit being engaged in such activities when there is obviously no plain scriptural authority for them, the argument is often made that the church is simply a body made up of many members (which is basically true, I Cor. 12:27). It is then reasoned that the church cannot accomplish anything apart from the actions of the members (which again is true, Eph. 4:16). The conclusion that is supposed to be drawn then is that whatever members as individuals do, the church as a whole can do.

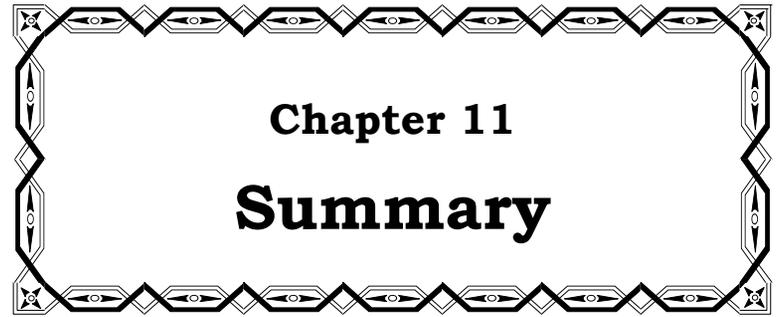
However, this conclusion does not logically and scripturally follow because there are several passages that make a very marked distinction between the church and the individual, thus negating the above argumentation. In Acts 5:1-4 Peter told Ananias that before he gave the money, it was his to do with what he wished; but after he laid it at the apostles' feet, it was no longer under his control. Thus a clear difference is drawn between the funds used by individuals and funds donated to the church.

Next, in I Cor. 11:22, Paul dealt with an abuse of the Lord's supper, whereby some were turning it into a common meal and even in that were showing favoritism. So he said, "What! Do you not have houses to eat and

drink in? Or do you despise the church of God and shame those who have nothing? Shall I praise you in this? I do not praise you.” So Paul also shows a distinct contrast between what the church does and what we do at home. The church came together for such spiritual purposes as eating the Lord's supper, which is to remember Christ's death (I Cor. 11:20; 23-26). Eating common meals to satisfy hunger should be done at home (I Cor. 11:34).

Then, the most pointed passage along this line is I Tim. 5:16 where Paul wrote concerning the care of widows, “If any believing man or woman has widows, let them relieve them, and do not let the church be burdened, that it may relieve those who are really widows.” There are certain responsibilities of the church that are separate from our responsibilities as individuals, and we cannot shove our individual responsibilities off on to the church. It is simply unscriptural for an individual who has a responsibility to think that he can be relieved of that responsibility by donating money to the church and letting the church take care of it. This was the same kind of attitude that Jesus condemned in Matt. 15:1-6.

Thus, if an individual wishes to use his funds to help his non-believing neighbor who is in need, that is his right. As individuals, we have a duty toward all men, commensurate with our abilities and opportunities (Gal. 1:10). But every passage which talks about church benevolence speaks of it specifically going to needy saints (cf. Acts 4:32-37, 11:27-30; Rom. 15:25-28; 2 Cor. 8:1-5). Also, if an individual or group of individuals wishes to eat a social meal together in a home or at some other convenient place, that is their right. Early Christians evidently enjoyed eating together in their homes (Acts 2:46).



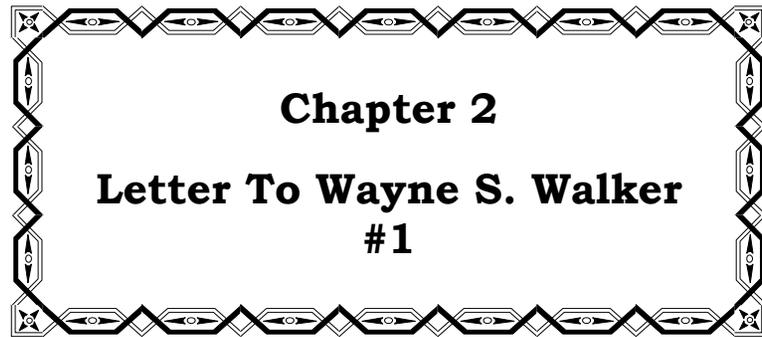
Chapter 11

Summary

Just here I would like to express my thanks to Wayne S. Walker for his willingness to do what many professing Christians and preachers will not do in our day of doctrinal compromise and that is attempt to give an answer to one who questions his teaching (I Peter 3:15). I also wish to express my appreciation to the editor, brother Danny Brown, for his willingness to publish this written discussion in the October 1995 edition of his paper, *The Preceptor*.

While the above is the position of the author, it is also true that I believe these brethren to be involved in damnable error *doctrinally* as was stated in the exchange of letters. I pray for them and for those of their persuasion to see the error of *unscriptural binding* in the matters discussed and to repent. What a shame it is indeed that the Lord's church is divided over these hobby horse issues while many in the world are still in need of hearing the pure, unadulterated gospel of Christ for the very first time! Yet, the only way to bring about the unity that God demands is by having a healthy respect for his authoritative Word **and also having the ability to rightly divide that Word!** (2 Tim. 2:15). The ability to determine authority is still the dividing issue separating us on these matters! The following chart illustrates how these ball and chain issues (and others generally) are hindering the Lord's church in evangelism.

(NOTE TWO CHARTS WHICH FOLLOW):



Chapter 2
Letter To Wayne S. Walker
#1

"GARY L. GRIZZELL
2128 CRYSTAL COURT
COOKEVILLE, TENNESSEE 38501

March 28, 1995

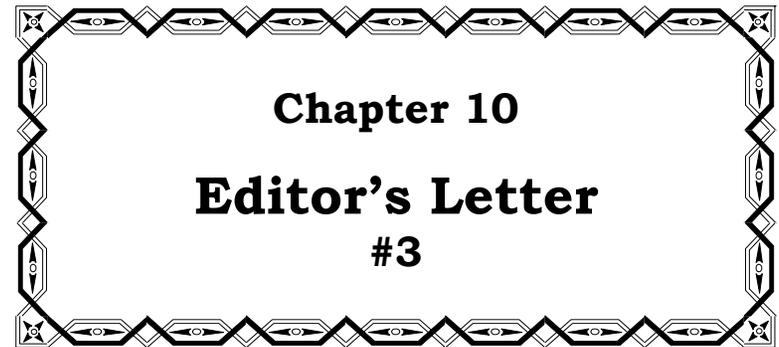
Wayne S. Walker
310 Haynes St.
Dayton, OH 45410

Dear "brother" Walker,

I read with interest your article entitled, "**Church Versus Individual,**" in *The Preceptor* (Feb. 1995 issue). Though I do not subscribe to this paper, I did have occasion recently to see that issue.

1. Your article pictured as unscriptural the practice of the church "giving benevolence to non-members . . ." You also stated that "if an individual wishes to use his funds to help his non-believing neighbor who is in need, that is his right . . . But every passage which talks about church benevolence speaks of it specifically going to needy saints . . ." Obviously, you are unaware of Paul's commendation of the church at Corinth for their liberality *even to sinners* and not just to the saints:

"Whiles by the experiment of this ministration they glorify God for your professed



Chapter 10
Editor's Letter
#3

Finally, the following is the letter received by the author from Danny Brown, dated September 6, 1995, wherein he acknowledges his reception of both my second response and of my opponent's second and final letter. ↗

"The Preceptor Company
P.O. Box 22283
Beaumont, Texas 77720

September 6, 1995

Gary L. Grizzell
2128 Crystal Ct.
Cookeville, TN 38501

I hope this letter finds you and yours well. I received your response to Wayne Walker's response to your letter. I appreciate getting it. I have just received brother Walker's final response to your letters. If the Lord wills, I will publish all of the material in the October issue of the Preceptor. The September issue is a special on Faith, and is already printed. It will be in the mail in about a week. When the October Issue is printed I will send you a number of copies.

Thank you for the tracts you sent. I thought they were brief and to the point. I especially liked the one on faith only.

God's people.

Also, have you not admitted here that "the church" (collective) has the responsibility to take care of orphans? Of course the church may do this through a scripturally organized home. Would you say it is a sin for the elders to take money from the Lord's treasury and contribute extra money to their preacher (beyond his salary) in order that he might take in a couple of orphans? Surely you would not be against such! Yet, this would create the situation of the church taking from the Lord's treasury to give to an orphans' home. I cannot fathom any Christian being against such an arrangement to do good.

Yes, we are to follow after the pattern revealed in the New Testament for the Lord's church, but no one has the right *either* to loose where God has not loosed *or* bind where God has not bound (**Gal. 5:1; 2 Jn. 9; Mt. 15:9**). You have obviously bound where God has not bound.

I would sincerely be interested in your thoughts as to my questions. Thank you for taking time out of your schedule to read this and I hope you will receive it in the spirit in which it was written, i.e. in respect for the authority of God's Word and a commitment to teach only that which is revealed.

In the Cause of Truth,
(signed)
Gary L. Grizzell

Copy sent to the Editor of *The Preceptor*"



Having mailed the above letter to brother Walker, I then received a letter dated Tuesday, May 9, 1995 (as follows).

NOTE TO READER: Attached to the foregoing response was the following one page letter written on *Haynes Street Church of Christ* stationery:

"HAYNES ST. CHURCH OF CHRIST
300 HAYNES ST.
DAYTON, OHIO 45410
EVANGELIST: WAYNE S. WALKER
OFFICE (513) 256-6647

Friday, August 25, 1995

Gary L. Grizzell
2128 Crystal Court
Cookeville, TN 38501

Dear brother Grizzell,

After I had completed my response and printed it out, I thought of a couple of other things that I wanted to say. These do not really pertain directly to the material in the response, so I decided simply to include a separate letter.

It is always good to receive feedback on what one has written, even (if) it is a disagreement. It is obvious that there are some areas of serious disagreement between you and me, and I have tried to deal from the scriptures with those areas which you raised.

I do apologize for the length of time that it has taken for me to respond. After receiving your reply, I became quite busy. We had several activities planned in July so that we were away about as much as we were home.

While I am always ready to give answer for what I believe, I do not consider myself a debater. So, if you desire to have a fuller discussion of these topics, I would

must ascertain to whom “them” with which it is coupled refers. The subject of the chapter according to verse 1 is, “The ministering to the saints.” How ever we try to explain verse 13, we must understand that the general context is a ministering to the SAINTS.

To whom was the ministering to the saints offered by the Macedonians and those of Achaia sent (cf. 9:2)? According to I Cor. 16:33, their gift was destined for Jerusalem. Rom. 15:26 refers to the same basic event and also specifies that it was “a contribution for the poor among the saints who are in Jerusalem.” In I Cor. 16:1-2 Paul gives order to the church at Corinth (which is in Achaia) as to how to take up their collection for the SAINTS, and then later goes on to talk about his trip by which he would go through Macedonia and then come to them. 2 Cor. 8 talks about the commitment by the churches of Macedonia in ministering to the SAINTS (vs. 1-4).

Therefore, the conclusion which I reach from all this information is that Paul was commending the church at Corinth for their liberality to “them” (i.e., the saints in Jerusalem) and to “all” (i.e., saints in other places). And while I do not cite men as absolute authority, it is interesting that others have reached the same conclusion. Lenski (p. 1185), while not believing that this even refers to the liberality of the contribution does affirm that this statement means, “Secondly, the saints are seen as glorifying God ‘also for the single-mindedness of (your) fellowship with them and with all,’ i.e., all other saints.” Furthermore, the word translated “contribution” is *koinonia*, usually rendered fellowship. Should the Lord’s church be having fellowship with those who are not Christians? 2 Cor. 6:14 answers, “No!” And one other important item is that whoever the recipients of this liberality were, Paul said, “They glorify God for the

teaches it is a sin to help little children out of the Lord’s treasury,” is an appeal to pure emotionalism. Using the words of Albert Hill, I know of a preacher who finds scriptural authority to provide social meals for self-sufficient, healthy church members but emphatically states that there is no scriptural authority for taking money out of the same treasury to help poor, starving, naked, sick children in a Catholic or Methodist orphanage, because when I asked about churches of Christ supporting these institutions, YOU replied, “There’s no Bible authority for contributing to the false religious groups you mentioned either from the church treasury or from the individual’s pocket.” That seems to me to be just as hard-hearted as you claim my position is! It is not a question of what seems hard-hearted but of what is authorized.

CONCLUSION. In a May 31, 1995, letter to Danny Brown, a copy of which you sent to me, you charge me with being “involved in damnable error.” I believe that those who practice what you preach—using funds and facilities from the church to give benevolence to non-Christians, offer social meals, and support human institutions — to be involved in practicing error. Yet, your brethren have often argued that these things are justified on the basis that they are merely expedient methods to carry out scriptural functions. Do you affirm that those who practice what I preach are wrong because we choose for conscience sake not to use what have been dubbed by their supporters as “expedients” but prefer to select what we truly believe are scriptural methods to do what the New Testament authorizes us to do? That is what I conclude from what you have said.

It is not my desire to teach “any doctrine which places unscriptural limitations on God’s commands.” It is my desire to “exercise balance and simply abide in the doctrine of Christ.” What I do oppose is attempts to

that if activities are authorized for individual members of a congregation by any passage of scripture, the same activities are automatically authorized for the church in a collective capacity.

When it comes to church support of “orphan homes,” you do what many of your brethren have done and that is to equivocate on the word “home.” We normally understand a “home” to refer to a family relationship that may include father, mother, children, and other relatives for whom one is responsible. But some shift the word “home” to a legally incorporated society or body politic made up of men associating themselves together and calling itself a “home.” Finally, they transfer the word “home” to the facilities provided by the society. By this equivocation, supporters talk about “the home restored,” using it to justify church support of human institutions, something never intended in the scriptures.

In contrast, the Bible never talks about the church giving benevolence to a “home” to begin with. It does speak about the church giving benevolence to needy saints. The fact that a needy widow supported from the church treasury may live alone still does not have the church supporting a home because the Bible does not say that. You have to add that, and you admit that adding to the Bible is the worst kind of sin. I do not object to a “legal home” but to the church supporting a legally incorporated society calling itself a home because there is just no scriptural authority for it. In our adoption, I am not seeking a legal home. We already have a home and the Bible gives me a responsibility for it. But that is different from a human society being established to assume a responsibility and then depending on local churches for its funds.

Your statement, “It is a hard-hearted doctrine that

obedience of your confession to the gospel of Christ.” According to Eph. 3:21, we glorify God in the church, not outside of it. So they must have been in the Lord’s church.

It is true that the book of Galatians was written to the churches of Galatia (Gal. 1:2). What you mean by “the whole churches at Galatia” is somewhat unclear. However, the question is, does the instruction of Gal. 6:10 apply to the church as a collective unit or to members of the church as individuals? For this, we must look at the context. Verse 3 refers to “anyone” (singular). Verses 4 and 5 refer to “each one” (again singular and distributive). Verse 6 refers to “us” which could refer to the church collective or members distributively. But “how shall we reap if we faint not?” The Bible teaches that judgment will be meted out on an individual basis (Rom. 14:12; 2 Cor. 5:10). And verse 12 says that the same people to whom verse 10 is addressed were being compelled to be circumcised. If verse 10 must have a collective application, so must verse 13; how do you circumcise a whole church?

Therefore, when Paul wrote, “As we have opportunity, let us do good to all,” the context indicates that he is addressing the members of the churches of Galatia as individuals, rather than congregations. Furthermore, a letter addressed to an entire congregation may contain instructions that are applicable only to the individual members. For example, the book of I Thessalonians was written “to the church of the Thessalonians” (1:1). Paul wrote, “But let US who are of the day be sober, putting on the breastplate of faith and love, and as a helmet the hope of salvation” (5:8). Now, who is able to be sober and put on the breastplate of faith and love — the church as a collective unit, or individual members of the congregation in their personal response-

bilities?

2. Yes, I guess that I would take the position that the church, as such, may not collectively eat a social meal together under any circumstances because I have never found any scriptural authority for making this a work of the church. I do NOT take the position that it would be a sin for anyone to eat in the church building, per se, although I would agree that it is a sin for the church to eat socially in the meeting house and for the church collectively to eat a social meal together anywhere. I do not feel that this is binding where God has not bound because I have yet to find any scriptural authority for the church, as a collective unit, to be engaged in this work. The phrase, “group of individuals,” refers to any number of Christians acting as individuals rather than as a congregation. Remember, the whole purpose of the article was to show a Biblical distinction between what Christians may do as individuals and what they are authorized to do as a congregation. The fact that a few or even many Christians as individuals eat a meal together does not mean that the church as such is doing it.

And, again, I fail to find any scriptural authority which teaches that Christians, in their collective function as a local church, may come together to eat a social meal. I do not agree that the “feasts of charity” of Jude 12 constitute authority for such and even for a building purchased by the Lord’s treasury to facilitate such. Scholars are divided in their conclusions as to what these feasts of charity were. It is evidently your opinion that they were social meals eaten by a local church as a congregational activity. My opinion is just as good as yours. And in the absence of any positive evidence one way or the other, I have concluded that the term “feast of charity” simply refers to the observance of the Lord’s supper on the first day of the week. The open fellowship

other events represent what is obligatory. But this is not really germane to the issue since I have already shown that there is simply not any authority either by command, example, or even inference, for the church to provide social meals as part of its work. You felt the need to recommend several other works, and I realize that much can be gained from the writings of men. But I prefer to base my faith and practice on the scriptures rather than books written by uninspired human beings.

PART 5. Going on to Jas. 1:27, I did not pass over a discussion of Jas. 1:1-2. You affirmed that it was written to “whole congregations” and I simply replied that it does not say that! It says, “To the twelve tribes which are scattered abroad.” I did not charge you with believing faith only or instrumental music, but it is still true that if you can find “whole congregations” in that verse, sectarians can use the same reasoning to find faith only and instrumental music in other passages. I recognize that “tribes” and “brethren” are plural, but Christians can be addressed in the plural as individuals (Acts 15:13) as well as congregationally.

I realize that in Eph. 5:25-27 the church is to be without spot or wrinkle but the question is NOT of whom is Eph. 5:25-27 written, but of whom is Jas. 1:27 written? It is written to someone who can “keep *oneself* unspotted from the world” which would have to be an individual Christian. The church collectively cannot practice pure and undefiled religion *as defined* in Jas. 1:27 any more than it can collectively practice what is commanded in I Cor. 7:3-5 which is written in a letter addressed “to the church of God at Corinth” (unless you’ll accept that “church of Christ honeymoon suite”). Yes, Jas. 1:1-2 is part of the context of Jas. 1:27, but it still does NOT put the command in the context of congregational action. The Bible simply does not teach

Moving on to the “feasts of charity” in 2 Peter 2:13 and Jude 12, it is interesting that after you castigated me for “placing too much weight on the scholars, who are but uninspired men,” the ONLY proof you offer that “the apostolic church enjoyed common meals called ‘love feasts’” is a statement by Dub McClish! I do not take an “agnostic approach” but am convinced that these “love feasts” are references to the Lord’s supper because that is the only feast that the church is ever authorized to engage in. But the fact is that these disputed passages are the ONLY ones that you cite as authority for the church to eat a common meal together. If I were going to affirm a practice and stake my soul on it, I would want more clear authority for it than relying on a couple of obscure verses subject to debate.

I agree that Christians can and should enjoy one another’s company. But even the verse you cite, Acts 2:46, says that the early Christians were “breaking bread *from house to house*,” not as part of the work of the church. This is exactly what I affirm, that it should be done as a function of the home. But many of your own brethren, using the same kind of reasoning that you offer, argue that it IS scriptural to take money out of the church treasury to build a swimming pool, bowling alley, or 18-hole golf course to entertain people in the name of edification, saying that “just because the mission of the church is not entertainment doesn’t mean that Christians cannot enjoy one another’s company” in these activities as well. They would tell YOU not “to bind your opinion making laws where God made no laws.” My approach is just to do what the scriptures tell us to do and it never tells the church to provide recreation or social meals as part of its work.

PART 4. I will not spend a lot of time dealing with this section. I do recognize that some events recorded in the New Testament represent what is optional while

that these brethren had with false teachers was a spot on their worship. I cannot prove this interpretation, but no one else can prove that these “love feasts” were social meals eaten by the church during or in connection with the worship services.

By the way, if Jude 12 is an approved apostolic example of a local church coming together to eat a social meal and even providing a building purchased from the Lord’s treasury to facilitate such, would it not follow that every local church would be bound to eat social meals together in the church building, in the same way that the approved apostolic example of eating the Lord’s supper on the first day of the week in Acts 20 binds this practice on God’s people today?

3. I fail to understand what you are trying to say about Jas. 1:25 (it should have been Jas. 1:27; the error was mine). And I am especially amazed at your statement, “But, James 1:1-2 revealed that the letter was addressed to whole congregations of God’s people.” The same kind of thinking that can find congregations in Jas. 1:1-2 should be able to find “faith only” in Rom. 5:1 or instrumental music in Eph. 5:19. Again, we must look at the context to see the application of the instructions. As in Gal. 6:10, verses 23-26 talk about “anyone” and “he” which are obviously references to individuals and their personal responsibilities. This is the context in which pure and undefiled religion involving visiting the fatherless and the widows is discussed. Therefore, the conclusion is that verse 27 concerns individual responsibilities. This is confirmed by the statement, “And to keep oneself unspotted from the world.” Who has the ability to keep “oneself” unspotted from the world — the church or the individual himself?

Obviously, since I do not believe that Jas. 1:27 applies to the church acting as a collective unit, then I

would not admit that “the church” (collective) has the responsibility to take care of orphans as such. If one argues otherwise, he must establish from the scriptures that the church has a responsibility to help non-member orphans. Pure and undefiled religion for individual saints involves visiting widows and orphans as ability and opportunity allow. Since it is my position that the only recipients of church benevolence authorized by the New Testament are needy saints, the church would have a responsibility to care for needy saints who are orphaned. I do have a little trouble with your statement, “Of course the church may do this through a scripturally organized home.” I will agree that IF the church does have a responsibility in a certain area, such as caring for orphaned needy saints, then it may use all the means and arrangements that are necessary and expedient.

However, I do not find any scriptural authority for saying that the church has a responsibility to provide benevolence for a needy home, as such. It has a responsibility to provide for needy individuals who are saints and may also make up a home. There is a difference. I do not know what you are trying to prove with the comment about elders taking money from the Lord’s treasury to contribute extra money to a preacher (beyond his salary) to take in a couple of orphans. I have adopted one orphan into my home and am taking care of him on my regular salary, and plan to adopt another one into my home and take care of it on my salary. Of course, whatever salary arrangements agreed upon between the elders and the preacher based on his needs is their business. If the orphans are needy saints and the preacher decides to take them into his home and care for them, I would not oppose the church providing the necessary funds to do so.

But what I would oppose would be that preacher

it say what it does not say by tying it to another passage in a separate context that discusses a different subject. You say that your “position is that Gal. 6:10 may have both a collective and an individual application.” However, you failed to show any collective application from the context. Since “adding to the Bible is a sin of the worst kind,” I would think that you would be fearful of adding a congregational application to a context which is talking about individual activities.

PART 3. Turning to I Cor. 11, it is obvious that there were problems in the church at Corinth regarding the Lord’s supper. Apparently they were turning it into a common meal and then eating separately rather than together. How did Paul tell them to correct the situation? He said nothing about making a clear distinction between the church eating the Lord’s supper and the church eating a common meal together. He said, “What! Do you not have houses to eat and drink in? . . . But if anyone is hungry, let him eat at home . . .” (I Cor. 11:22, 34). His solution to the problem was to let the eating of the Lord’s supper be done by the church since that is part of its work and let the eating of common meals be done by the home as part of its work.

Whether the church at Corinth had a “church building” or not has absolutely nothing to do with the question at hand. Wherever the church met, it was to do the things that God authorized it to do, including the Lord’s supper. However, the eating of common meals, whether in a house, a restaurant, or a community room, is a province of the home, not the church. And there is obviously a difference between a church providing those things necessary for assembling (water fountain, rest-room facilities, etc.), since the church is authorized to assemble for exhortation (Heb. 10:24-25), and providing for common meals which it is simply not authorized to do.

Again, the context must determine whether the church as a whole or individual Christians are under consideration. And, again, I showed from the context that Gal. 6:10 is addressed to the members of the churches of Galatia as individuals rather than as congregations. You affirmed otherwise but offered no proof.

I used Gal. 6:13 as part of the context which indicates an individual application to Gal. 6:10 and cited I Thess. 1:1 and 5:8 as an instance of a letter addressed to a church with a command that has individual application. You responded that since the church as a whole is to reject false teaching on circumcision and to withdraw from a member who fails to walk orderly, there may be a collective application to an individual command. This then, to you, justifies taking the individual command of Gal. 6:10 and giving it a congregational application to take money from the church treasury to help "all men" (including sinners).

If this is true, then the following should also be true. The letter of I Cor. was addressed "To the church of God which is at Corinth" (I Cor. 1:2). One of the instructions in this letter is for husbands and wives not to deprive one another but render to each other the affection due (I Corinthians 7:2-5). The supposed collective application would apparently be that if a husband or wife failed to fulfil these obligations and refused to repent, the church would ultimately have to withdraw from that person. By your reasoning, then, this would authorize the church to use its funds in building a hotel with a special suite for husbands and wives to fulfil these obligations.

I, too, believe in letting the Bible interpret the Bible by using one passage to help explain another passage which discusses the same subject. But I believe it is wrong to wrest a passage out of context and try to make

establishing a legally incorporated orphans' home (something separate from his own household), take in orphans beyond his ability to care for them himself, and then expect a church or churches to send him money to do so. Why? Because there is just no scriptural authority for the church to be engaged in this kind of work. If there is, please provide it! Paying a preacher (or providing benevolence to a needy saint) to take care of his responsibilities toward orphans in his own household (or any other legitimate need) is far different from the church taking from the Lord's treasury to send it to an institutional orphans' home. If it is consistent with the Lord's plan for the work of His church to do so, why are there no examples in the New Testament of a congregation doing this?

You cannot fathom any Christian being against such an arrangement to do good. There are many arrangements in this world to do "good" (at least from a human standpoint, though not necessarily from a scripturally-defined standpoint). Catholic Social Services does a lot of "good" in providing for orphaned children. Methodist Orphanages have done a lot of "good" in providing for orphaned children. The March of Dimes and the Red Cross also do a lot of "good." Are you opposed to the church taking from the Lord's treasury to give to these orphans' homes and other charitable organizations which are arrangements that do "good?" If so, why? What is the difference between what you have suggested and them?

{I did not intend to respond with three pages. But you did say that you were interested in my thoughts as to your questions, and it has taken this much space to express my thoughts in answer to your questions.}* I join with you in confirming my respect for the authority of God's word and my commitment to teach only that which is revealed. {And while he has not yet contacted

Chapter 9
Walker's Letter To Grizzell
#2
— Walker's Attached Note -
A Challenge?

"HAYNES ST. CHURCH OF CHRIST
310 Haynes St.
Dayton, OH 45410
Tuesday, August 22, 1995

Gary L. Grizzell
2128 Crystal Court
Cookeville, TN 38501

Dear brother Grizzell,

Thank you for your response of July 18, 1995. It is not my intent to become drawn into a long, seemingly endless discussion. Danny Brown of *The Preceptor* has agreed to run your first letter, my response, your second letter, and my response. That will be the end of my part in the exchange. The readers can consider both the arguments that you have made and the arguments that I have made, search the scriptures for themselves, and reach their own conclusions.

It is certainly not my desire to bind where God has not bound, but neither do I wish to loose where God has not loosed. Rather, I, too, base my belief, teaching, and practice on Bible authority using divine statement or command, approved apostolic example, and necessary implication. My only aim is to look at what the scripture

Chapter 4
Editor's Letter
#1

After some time a letter arrived, undated, from the editor of *The Preceptor*, wherein brother Walker's article had appeared (*as follows*):

"The Preceptor Company
P.O. Box 187
Beaumont, Texas 77704

Gary L. Grizzell
2128 Crystal Court
Cookeville, TN 38501

Dear brother Grizzell:

I read with interest your letter to Wayne Walker concerning his article, "Church Versus Individual." I especially appreciated your emphasis upon following the pattern revealed in the New Testament; the need for Bible authority and that it is established by either direct command, example, or necessary inference (or implication). Since we both hold to these truths, perhaps we can, in time, come to the same understanding of the issues which now divide us.

I received your letter some time ago and filed it waiting for Wayne to answer. I have just received a copy of Wayne's letter to you. It is my intention to publish your letter with Wayne's comments in the June issue of the *Preceptor Magazine*.

It has been my policy that each of the ones that

write articles for The Preceptor are accountable for what they have written. If a reply to an article is sent to me, I send it on to the author of the article under review for his comments. When he sends me his reply I then publish both articles in the same issue of the magazine usually with some reference to the first article, as to its location. Then this is the end of the matter. I have learned by sad experience that back and forth articles are generally not profitable and lead to a harangue, thus the policy. However, if in the future you would like to write an article setting forth your views I would entertain publishing it. There would be an article reviewing your article published in the same issue.

I noticed that you are not a subscriber to The Preceptor. It would be nice if you would remedy this by becoming a subscriber. I will have several issues sent to you under another cover free of charge.

Sincerely,
(signed)
Danny Brown, Editor

Copy sent to Wayne Walker”



I agree that there are many arrangements in this world to do “good” but are not scriptural arrangements (Mt. 7:21-23). But I’m against any doctrine which places unscriptural limitations on God’s commands.

FALSE RELIGIOUS GROUPS WHO PROVIDE FOR ORPHANS

There’s no Bible authority for contributing to the false religious groups you mentioned either from the church treasury or from the individual’s pocket. (cf. 2 Jn. 9-11).

CONCLUDING THOUGHTS

I plead with you to recognize that liberalism on one hand *looses where God has not loosed*, while what we refer to as “anti-ism” on the other hand *binds where God has not bound*. Both are sinful (**Mt. 16:19; 2 Jn. 9; Gal. 5:1; Mt. 15:9**). Let us be content to exercise balance and simply abide in the doctrine of Christ.

My prayer in this matter is that we might speak the same thing to the glory of God so that truth seekers might believe that God truly sent His Son, Jesus (I Cor. 1:10; Jn. 17:21).

Sincerely and in Christ,
(signed)
Gary L. Grizzell

cc: Danny Brown, Editor of *The Preceptor*”

Note to the reader: There was nothing more to do with reference to this matter but to wait for my opponent’s second reply. (see next page).

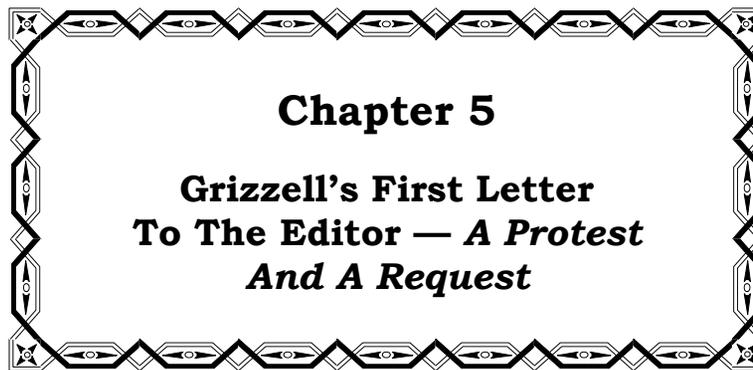
You stated, "**we are in the midst of trying to work out our second adoption and that process has been taking a lot of my time**" -- are you not seeking a *legal* home in this matter, which takes a lot of time?

When members of the church care enough to build a home so that many fatherless may be properly cared for -- they must meet state requirements of being both legal and incorporated. Romans chapter 13:1-7 teaches us to obey the civil law. We are to obey the civil law as long as the civil law does not require us to do that which is unscriptural. There is nothing about being *legal* or *incorporated* which causes this home (built by caring members of the church) to do that which is unscriptural. If so, what? The elders do not interfere with the parents (EN LOCO PARENTIS) in that home and the state does not interfere with the parents in that home.

In the scenario you described where a preacher decides to take in a couple of orphans (who are needy *saints only*, your qualification) and the church provides the necessary funds, is that not a case of taking on a work beyond one's ability to perform? So, you allow in one case what you condemn in others.

If the church can contribute to the preacher's orphan home (separate and apart from his salary) then they can contribute to any Christian couple's orphan home (Gal. 3:28). If they can contribute to a preacher's orphan home to support two orphans, then they can contribute to that same preacher's home to support 20 (or 200) orphans. If not, why not?

You and I both know that there are those in the church who cannot individually take in an orphan (like a widow in the church) but can fulfill that desire to help orphans by her contribution on Sunday.



Chapter 5

Grizzell's First Letter To The Editor — A Protest And A Request

Pillars Publications

2128 Crystal Ct.
Cookeville, TN 38501
Ph & FAX (615) 432-6984



Publisher & Editor: Gary L. Grizzell

I then penned a letter of response and protest to the above mentioned letter as follows:

May 31, 1995

Danny Brown, Editor of *The Preceptor*
P.O. Box 187
Beaumont, Texas 77704

Dear brother Brown,

I received your letter yesterday stating you had read my letter to brother **Wayne Walker** concerning his article in Feb./1995 issue of *The Preceptor* entitled, "*Church Versus Individual*." I too am appreciative of your emphasis concerning respect for proper Bible authority and hope that in time we can come to the same under-

standing of the issues that divide us.

You stated that it is your intention to publish my letter with Wayne's comments in the June issue of the *Preceptor Magazine*. While I certainly believe in debating (which is obvious to both you and brother Walker at this point) I do not believe it fair to publish *on-going correspondence* before that correspondence has been completed *unless you intend to publish all correspondence at a later time*.

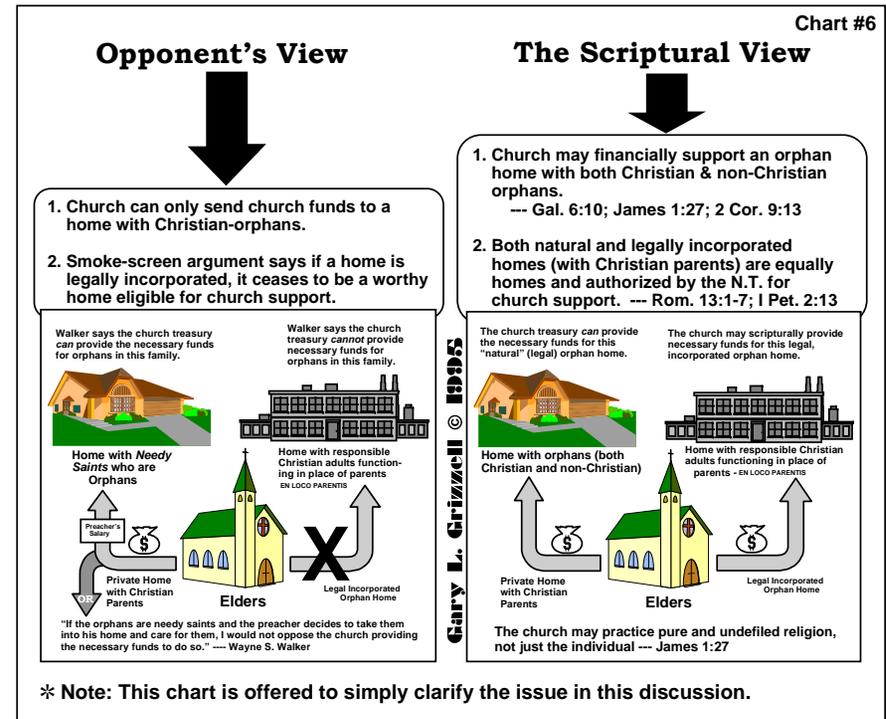
Before I received your letter yesterday I had not had time (due to my schedule) to respond to brother Walker's arguments and **questions** which he put forth in his *only* letter to me. Should you go to print without giving me the chance to answer *his questions* directed to me? In all kindness may I say that you are rushing into print before the debate is over. In my judgment this is not fair to the truth, to the opponents, nor to the concept of fair debate. Since when is the *abuse* of debate on the part of some a reason to publish only a part of a debate of qualified opponents?

If brother Walker argues that he does not expect me to answer his letter (his questions), then he has written questions with no intention of allowing his opponent to give reply — which within itself would be unfair.

I still intend to write brother Walker, whom I believe to be involved in damnable error, one more letter (in response to his new arguments and *questions directed to me*). **I would agree to this:** If he wishes to reply last, that's fine with me. This way I will have written two letters to him and he would have written two letters to me, with him having the opportunity to write the last response. Thus far, the debate has been on a high plane with good attitudes toward debate by both opponents,

Jesus but this did not corrupt their home (Luke 2:41, 48). Jesus' home was still a home though Joseph was a legal parent. So, either a natural or a legal home is acceptable in the sight of God.

(SEE CHART # 6 BELOW)



treasury to the home with orphans in it (an orphan's home). I say it is sent to the *home* because the money is sent to the parents to be distributed by them for the children's benefit. Is this consistent with your view of James 1:27 that only the individual may provide for the fatherless?

Also, you are willing to bring in other passages which you say teach the work of the church to provide for needy saints *only* in order to shed light on and qualify James 1:27, but are not willing to bring in James 1:1-2 from the salutation of the epistle of James. How consistent is that?

"A LEGALLY INCORPORATED ORPHANS' HOME"

You stated what you are opposed to is a:

"preacher establishing a legally incorporated orphans' home (something separate from his own household) taking in orphans beyond his ability to care for them himself, and then expect a church or churches to send him money to do so . . . Because there is just no scriptural authority for the church to be engaged in this kind of work."

The same authority which you used to establish that a preacher could scripturally take in a couple of orphans (saint orphans) and **"the church providing the necessary funds"** could be used to establish authority for the eldership to build another home to do the same thing. (read **"The Cogdill-Woods Debate,"** 1976, where Woods proves his case for restoring a home for an orphan).

The fact that a home is legal and incorporated is irrelevant. Would you rather the home be illegal? What's wrong with being legal? Joseph was a *legal* parent of

why prejudge us? Truth is not afraid of a *fair* and *thorough* examination as I am sure you agree.

I consider you sincere in this matter, but I just disagree with your editorial policy at this point. Perhaps you could make an exception due to the terms stated above. Also, this is not the same situation as you stated in your letter to me:

"If a reply to an article is sent to me, I send it on to the author of the article under review for his comments. When he sends me his reply I then publish both articles in the same issue . . . Then this is the end of the matter."

May I remind you that I mailed my letter to brother Walker's address and you only received the copy. You are the third party to an on-going correspondence and this is not as you described in your scenario above.

I have no objection to your publishing my letter in the June issue of your magazine *provided* you also publish my second letter (which will be my last letter) to brother Walker's arguments and **questions which he directed to me** in his first and only letter received earlier this month of May/1995. If not, I will be left with no other option than to pursue a course to see that **all** the debate is published in a widely distributed publication other than the *Preceptor Magazine*.

Sincerely and in the Precious Cause of our Lord,

(signed)

Gary L. Grizzell

Copy sent to: Wayne Walker"



(**Gospel Defender**, Editorial,
Dec. 1959, Vol. I: No. 3)

"This writer knows of a congregation that can find scriptural authority for buying a lawn-mower but emphatically states there is no scriptural authority for taking money out of the same treasury and helping orphans. The statement has been made from their pulpit that, 'The church 'as such' is not obligated to children but only to saints.' It seems that the church 'as such' in this case is obligated to mowing the lawn but not to orphans. This sort of reasoning is an excellent example of some of the 'hair splitting' which is persisted in and results in 'church splitting.' Read Lk. 10:25-37; Gal. 6:10; Jas. 1:27; I Tim. 5:3-16 and pray to God for understanding with an open heart to accept what God says."

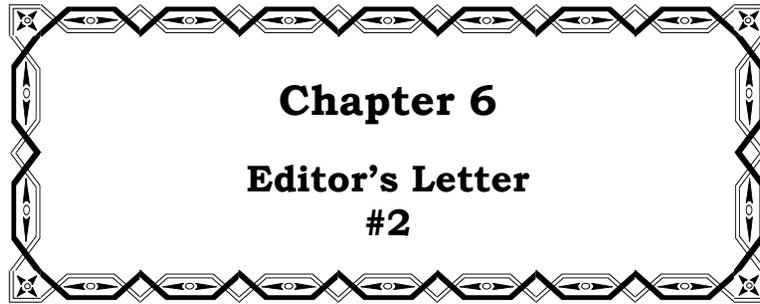
(**Gospel Defender**, Dec. 1959.
Vol. 1: No. 3. **Albert Hill**)

INCONSISTENCY?

You argued that: "**Paying a preacher (or providing benevolence to a needy saint) to take care of his responsibilities toward orphans in his own household**" is scriptural.

First, you stated you were not in opposition to the preacher deciding to take orphans into his home and care for them and the preacher providing the necessary funds to do so through the preacher's own salary.

Second, you stated you were not in opposition to that preacher deciding to take into his home orphans who are needy saints and the church providing the necessary funds to do so. **In this you clearly are not opposed *per se* to the church providing funds out of the Lord's**



Next, I received another letter from Danny Brown, editor of *The Preceptor*, dated 6-10-1995 (as follows):

**"The Preceptor Company
P.O. Box 187
Beaumont, Texas 77704**

6-10-95

Gary L. Grizzell
2128 Crystal Ct.
Cookeville, TN 38501

Dear brother Grizzell:

I appreciate hearing from you concerning the exchange with bro. Walker. As a result I have pulled your letter and his article from the June Issue of the *Preceptor*. I will hold this material until I have your answer and bro. Walker's response. At that time it will be determined as to whether all will be published in a single issue of the paper or whether it will be split in two issues. It may depend on length, how the subjects are dealt with, etc. If you have any suggestions, I will surely give consideration to them.

As you stated in your letter, this way you will have written two letters to him and he would have written two letters to you. One, and perhaps the most compelling, reason for the decision to wait on publishing the

authorized and is pure and undefiled religion (James 1:27).

NON-MEMBER ORPHANS

You stated that if the church (collective) has the responsibility to take care of orphans one **"must establish from the scriptures that the church has a responsibility to help non-member orphans."** In other words, such a position that has the church practicing pure and undefiled religion (oh, how terrible that would be!) violates a second self-imposed "pattern" of your doctrine. I have already demonstrated the church may, through the Lord's treasury, help non-saints.

It is a hard-hearted doctrine that teaches it is a sin to help little children out of the Lord's treasury. I offer a couple of excellent quotes to express my point.

"We now have this church opposed to assisting the helpless, starving, naked, sick, child from its church treasury in any way while the self-sufficient, healthy, preacher makes the greatest grab from said treasury. How low in consistency can one go?"

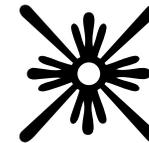
"Jesus while on earth rebuked his disciples for refusing little children the privilege of receiving blessings through his physical body, Matt. 19:14,15, 'Suffer little children, and forbid them not, to come unto me: And he laid his hands on them, and departed thence.' The Lord's spiritual body, the church, is his source of giving blessing on earth today. Who would dare be so hard-hearted as to say that the spiritual body of the Lord will refuse to give blessings to the little child that was so readily received by Him while in his physical body on earth? The same rebuke given to such foolish disciples ought to again cause such-like to hang the head in shame."

exchange was, as you stated, the high plane with good attitudes manifested by you and bro. Walker. I commend both of you in this regard. And as you stated, Truth is not afraid of a fair and thorough examination.

I noticed your letterhead - Pillars Publications. May I ask what you publish? If it is a religious journal I would appreciate receiving a copy. If other materials of a teaching nature please send some advertisement.

Sincerely,
(signed)
Danny Brown

Copy sent to Wayne Walker"



Chapter 7
Grizzell's Second Letter
To The Editor

Another letter then was gratefully sent out to the editor of the *Preceptor Magazine* as follows:

"Gary L. Grizzell
 2128 Crystal Court
 Cookeville, Tennessee 38501



July 18, 1995

Danny Brown, Editor of *The Preceptor*
 The Preceptor Company
 P.O. Box 187
 Beaumont, Texas 77704

Dear brother Brown,

Thank you for your decision to hold the material until you have my two letters and bro. Walker's two letters as you mentioned in your good letter dated 6-10-95.

I trust that my enclosed second and last letter to bro. Walker has maintained content which is worthy of honorable debate and of reverence toward God's inspired word (2 Tim. 3:16-17). I consider bro. Walker sincere in his position as I believe myself to be sincere and interested only in restoring the faith which was once delivered to the saints (Jude 3).

Your argument in valid form is as follows:

1. **Major Premise:** All passages which authorize the performance of religious acts and which passages make specific reference to the Christian individual are passages which authorize the indicated acts to be performed by the individual Christian exclusively.
2. **Minor Premise:** James 1:27 is a passage which authorizes the performance of a religious act, specifically the care of orphans, and which passage does make specific reference to the Christian individual.
3. **Conclusion:** James 1:27 is a passage which authorizes the individual act, specifically the care of orphans, to be performed by the individual Christian exclusively.

The excellent wording of this syllogism above I owe to a friend. Now, the syllogism is valid, but are the premises true? The answer is the major premise is false. Consider these passages: I Cor. 16:2 (giving), Eph. 5:19 (singing), and Mt. 28:19 (evangelism). These passages apply with equal force to the church (collective) and to the individual as well. Likewise, it is irrational to limit James 1:27 to the individual.

The scriptural position is that *both* the church (through the church treasury, James 1:1-2) and the individual Christian (since the individual is part of the church) are authorized (commanded) to practice pure and undefiled religion (as opportunity and ability permit). When the church sends funds to a home with orphans in it, the substitute parents perform the practical daily functions for the child, i.e. providing education, discipline, entertainment, etc.

According to I Tim. 5:16 "**widows indeed**" may be supported from the church treasury. If this widow lives alone then the church (in supporting this *widow indeed*) is supporting *a home* from the Lord's treasury. This is

the context!

James 1:1 addresses "**the twelve tribes**" which are scattered abroad. This is spiritual Israel, the Lord's church. The Lord's church is spiritual Israel (Gal. 3:26-29; Gal. 6:16). Note that this is figurative language as James addresses a plurality of "**tribes**" (churches, probably Jewish congregations).

Note that James did *not* address the epistle to "a tribesman" (singular), but to "**tribes**." James 1:1 was not addressed *to the one tribesman who is scattered abroad*. Whether you agree the passage is to be taken figuratively or literally it is obvious that a plurality was addressed.

James 1:2 addresses "**My brethren**." Is brethren singular or plural? It is plural of course and this even sheds light on those addressed in James 1:1! This must be kept in mind while reading the entire epistle. This is a fact which you have totally ignored. Therefore, this expression precedes the command to practice pure and undefiled religion in James 1:27.

You asked, "**Who has the ability to keep 'oneself unspotted from the world--the church or the individual himself?'**" Ephesians 5:25-27 commands the church to be without spot or wrinkle and that it should be holy and without blemish. While individual responsibility is not denied we must not overlook passages like Ephesians 5:25-27 as well.

Your doctrine then is that the church collectively cannot practice pure and undefiled religion (in reference to your view of James 1:27). Think about it, brother.

(See chart next page ↗)

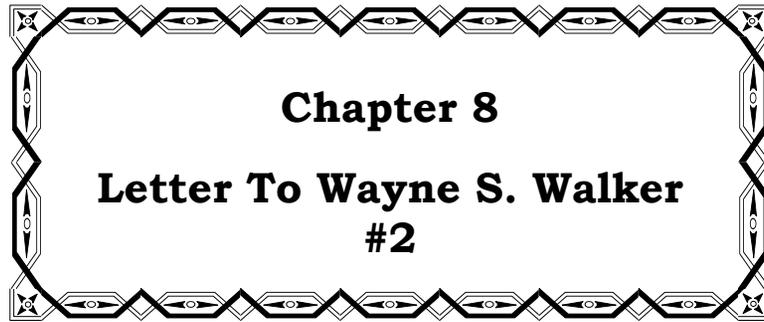
While I have worked up certain charts in my response, I have included individual duplicate charts for your publishing goals. These were done on 600 D.P.I. and should be camera-ready.

I would appreciate a letter of explanation from you, if possible, to fill me in on the plan for publication for this exchange (whether this will be published in a single issue or split into two issues as you mentioned might be the case). Also, if you could have someone mail me the issues of **The Preceptor** wherein this exchange is published I will gladly pay for these issues.

You asked what I publish — through **Pillars Publications** I publish religious tracts on needed themes. I am enclosing a couple of these. The one on **Respect For The Authority Of The Bible** was published in article form in **CONTENTING FOR THE FAITH**, April/1995, Ed. Ira Y. Rice, Jr., and graciously offered in tract form at the end of the article (by bro. Rice). I have had good response on this.

Respectfully,
(signed)
Gary L. Grizzell"

Enclosed to brother Brown was a copy of my second and last letter to Wayne Walker (for publication in *The Preceptor*) as indicated. (see next page):



Chapter 8
Letter To Wayne S. Walker
#2

"Gary L. Grizzell
2128 Crystal Court
Cookeville, TN 38501



July 18, 1995

Wayne S. Walker
310 Haynes St.
Dayton, OH 45410

Dear brother Walker,

Thanks for your letter dated May 9, 1995. Although I do not agree with you, I do appreciate the fact you have not tried to dodge discussion on these matters and have engaged in honorable debate. As I stated before, the spirit in which I write is in respect for the authority of God's Word and a commitment to teach only that which is revealed. Also, I write in recognition of the New Testament as the law we are to be judged by and that the Bible authorizes in three ways: 1) Direct Command, 2) Example, & 3) Implication. (Jn. 12:48; Gal. 6:2; Acts 2:42; 2 Jn. 9-11; 2 Tim. 2:15).

As you know I am in receipt of two letters from brother **Danny Brown**, the editor of **The Preceptor** magazine (his last letter was dated 6-10-95) and that he has agreed to publish two letters from each of us. I welcome such in the spirit of honorable debate and

churches sending benevolent aid to the poor -- we note that in each case it was delivered *by personal messengers!* . . . *If uniformity alone establishes patterns, we could not use the United States mail for these purposes today.*" (J. D. Thomas, *We Be Brethren*, 1958. p. 78). Do you advocate the use of the mail-system in sending funds to aid poor saints? If you do then are you not deviating from the approved apostolic examples? Of course we may use the mail to send church funds, but I've mentioned this to point out that some approved examples are optional.

Based on your implication the following would be true: **"When a group of elders of today believe they are seeing a gospel preacher for the last time, they are required to 'fall on his neck and kiss him,' as the Ephesian elders did to Paul in this single-occurrence example, which, our brethren insist, has bound a pattern."** {Note to reader: The *Preceptor* rightfully placed a "?" after this sentence; the mistake was mine, GLG}
(Acts 20:25-38; **J.D. Thomas**, p 80).

PART 5 --JAMES 1:27 --
PURE AND UNDEFILED RELIGION
THE CHURCH CAN'T PRACTICE IT COLLECTIVELY?

You stated you were amazed that I advocated the epistle of James was addressed to **"whole congregations"** of God's people. Of course I do not believe in the false doctrine of Faith Only nor Instrumental Music in worship you mentioned. It was interesting to me that you simply passed over a discussion of James 1:1-2. You did not even try to prove your assertion that James did not address whole congregations in this passage.

You wrote: **"Again, we must look at the context to see the application of the instructions."** Is James 1:1-2 not part of the context? It is an essential part of

**PART 4 -- YOUR QUESTION ABOUT BINDING
FELLOWSHIP MEALS
LIKE THE LORD'S SUPPER IS BOUND**

You asked if Jude 12 is an approved apostolic example of a fellowship meal (like the approved apostolic example of eating the Lord's Supper on the first day of the week as in Acts 20) why would not fellowship meals also be bound as a practice for God's people today?

Not every *account of action* in the New Testament is obligatory. An account of action may be optional. **Thomas B. Warren**, faithful gospel preacher and Bible scholar, in his book entitled, ***When Is An "Example" Binding?***, describes five different kinds of action in the New Testament. He lists these while answering the question of how to determine which accounts of action are obligatory and which are optional for men living today.

Eating fellowship meals was/is *optional and permanent*, which means that it was optional for New Testament characters and also optional for men living today.

The command to partake of the Lord's Supper as in Acts 20:7 on the first day of every week is *obligatory and permanent*, i.e. obligatory for N.T. characters and also obligatory for men living today.

I would recommend to you (and every serious Bible student) to read and digest that book. This is not to suggest that any book other than the Bible is necessary to learn the will of God (2 Pet. 1:3), but at some point one must learn how to interpret the text of the Bible. We have opportunity to take advantage of the diligent efforts and research of others in this area.

One writer well points out that "**in the instances of**

commend him for his willingness to publish our correspondence in the interest of truth.

INTRODUCTION: INDIVIDUAL AND CHURCH ACTIVITY

The view that says the church is authorized to do *whatever* the individual is authorized to do is false. The church is only authorized to perform the work of edification, benevolence and evangelism (Col. 3:17). The individual may eat steak at home for supper, but he may not eat steak *in the worship of God* in substitute of the bread during the Lord's Supper. (See my article in **Contending For The Faith**, Editor: **Ira Y. Rice, Jr.**, the Oct. 1993 issue concerning *Gymnasiums* to see I believe in this important distinction). But what I am against is the *abuse* of this principle, of seeing a pattern where there is no pattern and thereby binding on God's people where God has not bound.

PART 1 -- 2 CORINTHIANS 9:13 - BEGGING THE QUESTION

Yes, I recognize the word *men* is in italics which indicates it was added by the translators who sought to aid us in our understanding of the sense of the text and is not in the original text. You stated that the word "**them**" refers to **saints** and this is a fact upon which we agree. However, you applied your argumentation and conclusion concerning the identity of "**unto them**" in the passage to the phrase following it, i.e. "**and unto all.**" What an unfounded and unproved jump! A study of your argumentation reveals you only asserted (presupposed) this. The conjunction "**and**" is used between the two phrases in the passage. Consider:

unto them ----- **and** ----- unto all

"**And**" is not in italics, friend! It's in the text of God's

UNSCRIPTURAL BINDING

inspired Word. Two things are under consideration and each demands its own individual discussion to determine its meaning. The conjunction "**and**" connects words of equal rank, but a conjunction cannot explain the identity of terms which it connects. "**And**" in Mk. 16:16 joins words of equal importance (belief "**and**" baptism) but does not explain what belief means or what baptism is.

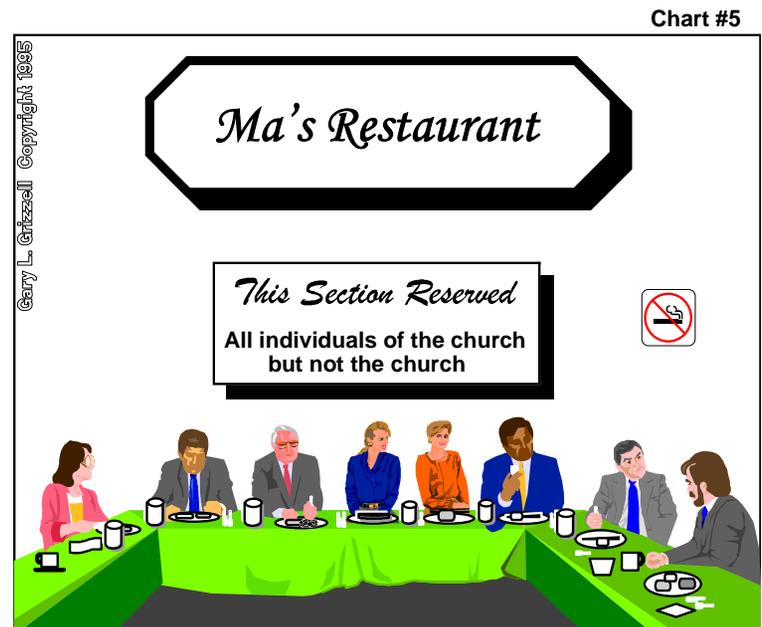
Proving Conclusion A does not constitute proof of Conclusion B *unless* you demonstrate such a connection (which you have not done). In formal logic the fallacy you have committed is called *Begging The Question*, i.e. presupposing your major premise and then arguing from it. Paul said, "**Prove all things**" (I Thess. 5:21). This you have not done.

(SEE CHART #1 ON NEXT PAGE)

LETTER TO WAYNE S. WALKER #2

view of Jude 12 and 2 Pet. 2:13 your position does not stand.

(SEE CHART #5 BELOW)



This chart illustrates the position of those who say all Christian Individuals of a church may eat a common meal together but not the church.

ing these love feasts (the false teachers), do you argue that those to whom Jude wrote should eat the Lord's Supper individually at home?

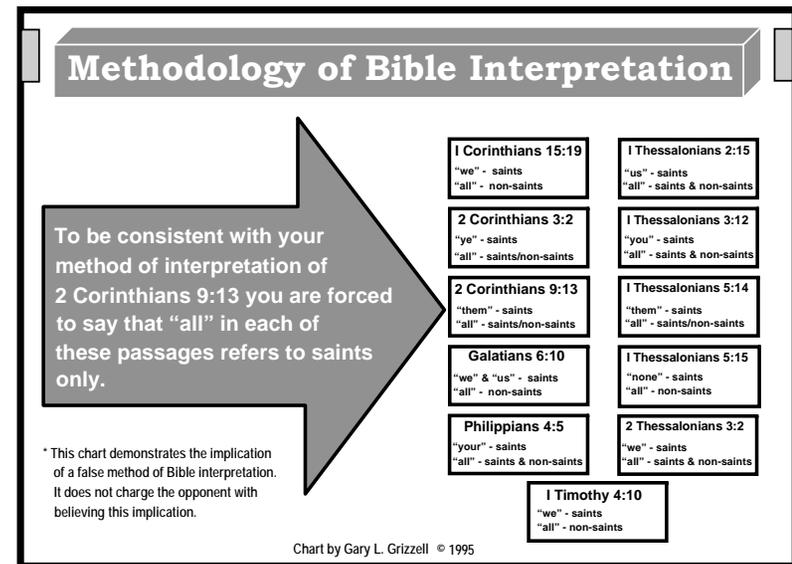
PART 3B -- YOUR STATEMENT: "I CANNOT PROVE THIS INTERPRETATION"

While you hold to the position that the "feasts of charity" of Jude 12 refer to the Lord's Supper, you admit that you cannot prove this interpretation. Yet, you consign to apostasy all those who advocate it constitutes authority for church fellowship meals.

It would be unscriptural to take money from the church treasury and build a swimming pool, bowling alley, or 18-hole golf course next to the church building to entertain the young (and/or adult) people of the church in the name of edification. Also, it would be sinful to do this in the name of expediency to evangelism saying, "Oh well, we will invite sinners to swim in the church swimming pool (or play golf on the church golf course), build a friendship, then teach that sinner the gospel." When Paul said he *became all things to all men that he might win some* he referred to all things *within scriptural bounds* (cf. I Cor. 9:22). Of course you agree with this.

However, common meals (separate from the worship assembly) and Christians enjoying each other's company is good and a different issue altogether. **Let us not throw the baby out with the bathwater!** Just because the mission of the church is not entertainment doesn't authorize you to bind your opinion making laws where God made no laws. Just because the mission of the church is not entertainment doesn't mean that Christians cannot enjoy one another's company (Acts 2:46). Of course you have said that groups of individuals can eat together socially but the church collective can't, but in

Chart #1



What you have done is like arguing from I Tim. 4:16 that because one has proven that "**thysself**" (in the latter part of the passage) refers to Timothy -- therefore, "**them**" which follows "**thysself**" refers to Timothy as well. So if Timothy takes heed to himself and unto the doctrine he will save "**both**" himself and **himself**. Absurd? I agree. But, this is the manner in which you have "reasoned" about 2 Cor. 9:13.

PART 1A -- 2 COR. 9:13 AND PANTAS

The expression "**unto all**" in 2 Cor. 9:13 is from the Greek *eis pantas*. The same word is used in Gal. 6:10 where Paul said, "**As we therefore have opportunity, let us do good unto all (pantas) men, especially unto them who are of the household of faith.**" Let's let the Bible interpret the Bible. *Pantas* has the meaning of all men (saints & sinners) in Gal. 6:10 and *pantas* has the same meaning in 2 Cor. 9:13. The churches of Galatia were to do good especially to the saints but also to the sinners (Gal. 1:2; Gal. 6:10). Even those of your persuasion are forced to admit that "**all**" in Gal. 6:10 refers to everyone. There's no reason to suggest it means anything else in 2 Cor. 9:13.

(SEE CHART #2 ➡)

be construed as a positive command to eat and drink at home, then it would be wrong to eat and to drink in restaurants or other eating places, or, for that matter, in the homes of relatives or friends."

(**Questions and Answers, Vol. 2,**
1986, Gospel Advocate Co. p. 355)

Can you prove the church at Corinth had a "church building" or even owned a piece of real estate? Of course not. In fact, the common practice of the early church at that time was to meet in a Christian's house (home) for worship (I Cor. 16:19; Rom. 16:5; Col. 4:15; Philemon 2). Church buildings as we know them did not even come into existence until about the third century. If Paul's specific instruction for the church at Corinth to eat separately applied to the universal church *in disregard to the specific problems of the Corinthian church* (the context), then it would be sinful for the church (as a whole today) to eat a common meal together *anywhere*, even in a restaurant or in a member's backyard. However, the context must be taken into account.

I agree with the excellent statement of faithful gospel preacher, brother **Dub McClish**, which he made in *Power* magazine (June 1994): "**the apostolic church enjoyed common meals called 'love feasts' (2 Pet. 2:13; Jude 12).**" These two passages authorize the church to eat a fellowship meal together (and yes, in the meeting house).

Your view that since the "**Scholars are divided in their conclusions as to what these feasts of charity were**" so it is up for grabs is an agnostic approach. Also, it is placing too much weight on the scholars, who are but uninspired men. The bottom line is that it comes down to accepting what Jude 12 and 2 Pet. 2:13 say without adding to or taking away! Since some were abus-

**PART 1B --NOW A PATTERN IN EPH. 3:21?
WHAT ABOUT MT. 5:16?**

You stated: "**According to Eph. 3:21, we glorify God in the church, not outside of it. So they must have been in the Lord's church.**" In answer to your statement that only children of God would glorify God, I refer to you Mt. 5:16 where Jesus in his sermon on the mount encouraged his disciples to be salt to the earth and light to the world so that non-disciples would "**see your good works and glorify your Father which is in heaven.**"

Perhaps some have trouble with this concept in view of the fact that when a sinner glorifies God with thoughts and words of gratitude this does not equal remission of sins for that sinner. He must obey the gospel to be saved from his sins but that is a different issue and does not dismiss the undeniable fact that a sinner may see the good work of the Lord's church in a given matter and offer thanksgiving to God. (I'm aware, as I am sure you are that the kingdom had not yet been established in the Mt. 5:16 passage, but this New Testament passage reveals a principle which would be true after the church was established as well). Hoarding the Lord's money in benevolent matters today will stifle good works and the potential for the glorifying of the Father among non-disciples.

Note also Acts 4:21 where "**all men glorified God for that which was done**" with reference to the healing of the lame man. This included sinners who were glorifying God and this was noted by the Jewish authorities. This was *after* the establishment of the Lord's church. When sinners begin to glorify God due to witnessing the good work of the church, it may be an indication that one is now receptive to the gospel.

socially . . . and . . . collectively . . . together anywhere." You then stated that your expression, "**group of individuals,**" refers to "**any number of Christians acting as individuals rather than as a congregation.**" In all of this it appears that you believe that every member of the congregation may eat a meal together socially as long as they make certain everyone knows that they are not doing this in the name of the work of the church (and as long as they do not eat socially in the building).

Believe me, it is not my desire to diminish the importance of correctly portraying the image of the Lord's church before God and before an unbelieving world. It is not my desire to poke fun at those who are concerned about the image of the Lord's church. I agree that the church is not just some sort of social club or poor man's country club.

PART 3A -- I CORINTHIANS CHAPTER 11

Corinth was told to cease their collective meals **not because these were evil or unscriptural within themselves**, but because of their particular abuses. The Corinthians were guilty of the abuse of a thing, which, within itself was good. However, the truth is that the abuse of an authorized practice does not make that practice intrinsically sinful. I do agree with your statement that they were showing favoritism. Those who had food were not sharing with those who were without food (poor Christians). In their case alone (the Corinthian church) Paul commanded them to cease collectively eating together and to just eat at home.

I do not know of anyone in the Lord's church today who advocates that the Lord's Supper may be turned into a common meal. If any congregation today did

Your irrelevant conclusion by analogy and probable inference has been found wanting.

Face it, brother, rightly dividing the Word of Truth (2 Tim. 2:15) means you must study all related passages to appreciate Gal. 6:6 (about preacher's pay); 6:10 (about doing good to all men); 6:13 (about circumcision). Your problem, my friend, is not a lack of respect for divine authority but a faulty method of interpretation of divine truth. While you practice a correct method of rightly dividing the Word with reference to the plan of salvation you must also do it with reference to these matters.

YOUR REFERENCE TO I THESSALONIANS 1:1; 5:8

Would you not agree that if an individual Christian failed to walk orderly (putting off the breastplate of faith and love and laying his helmet of salvation aside), that the church (*collectively* & individually) should withdraw from him? (2 Thess. 3:6). So there may be a *collective* application as well as an *individual* application. A proper method of interpretation will reveal the correct applications.

This principle is seen in the relationship between Phil. 1:1 and 2:12 (the Philippian letter was addressed to "**all the saints**" but each was to "**work out your own salvation**"). The letter to the Philippians was addressed to the entire congregation but two women (Euodias and Syntyche) were to individually apply the specific instruction written to them. However, neither you nor I have a right to bind where God has not bound in the passages where instructions are applicable to *both* the church collective and the individual members.

PART 3 -- FELLOWSHIP MEALS

You stated that "**it is a sin for the church to eat**

Corinth was commanded to do what the Galatian churches were to do (I Cor. 16:1-2). What were the Galatian churches to do? They were to do good to all men but especially to the saints (Gal. 6:10). The Corinthian church was to do good to all men and especially to the saints. This they did (2 Cor. 9:12-13 - not only to saints).

Remember, Paul taught the same doctrine "**every where in every church**" (I Cor. 4:17). If he taught the churches of Galatia the principle of doing good to all men, this teaching was also for the Corinthian church.

"Koinonia"

You argued that "**the word translated 'contribution' is koinonia, usually rendered fellowship. Should the Lord's church be having fellowship with those who are not Christians? 2 Cor. 6:14 answers, 'No!'**"

As stated earlier, two things are under consideration and each demands its own individual discussion to determine its meaning. Other New Testament verses qualify the expression "**and unto all**" in the passage.

If and when the churches of Galatia did good to all men (sinners) according to Galatians 6:10, did this imply that this action forced them into fellowship with them according to the statement made in 2 Corinthians 6:14?

When you do good from your individual pocket to a needy sinner does this imply that you have been forced into fellowship with that non-saint according to the statement of 2 Corinthians 6:14?

When the church at Corinth did good to all men in 2 Corinthians 9:13 did this imply that they went into a forced fellowship with them, i.e. became partakers with

the sins of the sinners helped?

I have no problem with the fact that the church at Corinth revealed in a practical way the fellowship they enjoyed with the Christians at Jerusalem. However, I agree with the reliable King James Version which translated the word *koinonia* here as "**distribution.**" This was a "**liberal**" distribution to the saints and to all. The fact that saints and sinners alike benefit from the existence of Christianity is obvious to all who read the Bible.

Though 2 Cor. 6:14 does not use the word *koinonia* (but instead uses the word *metoche* for "**fellowship**") I agree it teaches that the Lord's church should not have fellowship with non-Christians. However, the church is not unequally yoked with unbelievers when the church gives to a family of non-Christians who have had their house destroyed by a tornado. The church is not in fellowship with the world if it ministers to that lost and dying world. The church giving to needy non-Christians from the Lord's treasury is not equivalent to partaking of the sins of the world (Gal. 6:10; Isa. 5:20).

**PART 2 -- GALATIANS 6:10 - HELP ESPECIALLY SAINTS
BUT NOT SAINTS ONLY**

You argued Gal. 6:10 was written to the individual Christian only. It is sinful to reject an inspired salutation. The beginning of the letter tells to whom Paul wrote and he wrote to the churches of Galatia (Gal. 1:2). The church as a whole (collectively) from the church treasury may do good to all men (benevolence - e.g. feed the hungry) and the individual Christian should do good as he has opportunity as well.

This ignores the facts:

The letter was addressed to the "**churches of**

(SEE CHART #4 BELOW)

Chart # 4

"You" in the New Testament	
Luke 22:31 - Jesus to Peter Philemon 1:22; 1:1, 20 - Of Philemon	<div style="border: 1px solid black; padding: 5px; text-align: center;"> "You" may refer to an Individual </div> 2 Tim. 4:22; 1:2 - Of Timothy Acts 22:25 - Paul to a Centurion
<div style="border: 1px solid black; padding: 5px; text-align: center;"> "You" may refer to "Brethren" </div> James 5:19 - "Brethren, if any of you" Gal. 1:11 - "But I certify you, brethren" Rom. 12:1 - "I beseech you therefore brethren" Rom. 15:30 - "Now I beseech you, brethren" Others: Rom. 16:17 1 Thess. 4:1, 10 1 Cor. 1:10 1 Thess. 5:12, 14 1 Cor. 1:11 2 Thess. 1:3; 2:1, 13; 3:6 1 Cor. 11:2 Heb. 13:22 1 Cor. 16:15	<div style="border: 1px solid black; padding: 5px; text-align: center;"> "You" may refer to Some </div> 1 Cor. 6:11 - "And such were some of you" 1 Cor. 15:12 - "some among you" 2 Thess. 3:11 - "some which walk among you" 1 Cor. 6:7 - "there is utterly a fault among you, because ye go to law one with another"

and will be ready for that judgment to be meted out on an individual basis. Of course you agree with the above method of interpreting Gal. 6:6 about the preacher's support (though you may use other passages to prove it), but you refuse to equally allow Gal. 1:2 (and other passages) to shed light on the interpretation Gal. 6:10.

**PART 2A —
CIRCUMCISE A WHOLE CHURCH?**

You asked: **“If verse 10 must have a collective application, so must verse 13: how do you circumcise a whole church?”**

First, my position is that Gal. 6:10 may have *both* a collective and an individual application (as opportunity and ability permits - Gal. 1:2; 6:4).

Second, the collective application (and individual application) of verse 13 is that the churches of Galatia are to reject the false Judaizing teachers and their doctrine concerning circumcision.

A collective application of Gal. 6:13 does not imply the whole church must be circumcised as you surmise.

Third, **“You”** here refers to *some* among them (Gentile, male Christians) and is a synecdoche (figure of speech). Though the Galatian churches were warned that false Judaizing teachers **“constrain you to be circumcised”** - (this was read publicly from the pulpit to the whole congregation) - other passages in the New Testament shed light on the identity of the *you* (not just males but Gentile males upon becoming Christians, Gal. 2:3; Acts 15). The church collectively was to take heed to Gal. 6:13 in the observance of what Paul wrote about circumcision (cf. Gal. 5:1-6; 6:15).

- 1) **Galatia**" (Gal. 1:2). This authorizes money to be used from the church treasury to accomplish the work commanded in the letter. Yes, this authorizes the use of the Lord's treasury to do good especially to saints, but not to saints only (Gal. 6:10).
- 2) Paul addressed the members of the churches collectively as well as individually:

(SEE CHART #3 →)

The Galatian Letter

Chart #3

Paul Addressed The Members Of The Churches Of Galatia
Collectively As Well As Individually

“unto the churches of Galatia” - 1:2

“brethren” - 1:11; 3:15; 4:12, 28, 31; 5:11, 13; 6:1, 18.

“Galatians” - 3:1

“we” - includes himself as a member of the church: 2:4, 16, 17; 3:14, 23, 24, 25; 4:3, 5, 28, 31; 5:5; 6:9, 10.

“us” - includes himself as a member of the church: 1:4; 2:4; 3:13; 4:26; 5:1, 25, 26; 6:9, 10.

“heirs” - 3:29

◆ The blocked passages above represent verses especially related to those Paul addressed in Galatians 6:10.

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- 3) Galatians 6:10 says "**we**" and "**us**" (plural). Both the *use of church treasury* and *individual responsibility* to do good (especially to the saints, but not only to the saints) is authorized. I personally know of no one who argues that because the elders of the church are authorized to send money out of the Lord's treasury to a benevolent need among non-saints, that this thereby exempts the requirement of personal obedience on the part of the individual saints (as ability permits). Individuals who dump their personal responsibilities on others will answer to God, but this does not give anyone a right to advocate a false position concerning the scriptural use of the Lord's treasury.
- 4) Gal. 6:6 teaches the preacher is to be financially supported. The argument has been justifiably made a multitude of times by faithful brethren of the past (and has never been refuted) that your position implies *the preacher must be paid by the individual Christian and not from the church treasury!*
- Does the eldership where you attend (if there are elders) have each member *individually* hand the preacher some money (for his salary) on Sunday as they pass out of the meeting house? Friend, you stated that "**Verse 6 refers to 'him' (an individual).**" Consistency demands you make a pattern out of Gal. 6:6.
 - Letting the Bible interpret the Bible will reveal that the individual may fulfill this command by giving as he has been prospered on the first day of the week (I Cor. 16:1-2) and then the elders may pay the preacher out of the church treasury (I Cor. 9:14; 2 Cor. 11:8; Gal. 1:2; 6:6). In this manner the individual Christian obeys Gal. 6:6